The Examination and Confession of certaine Wytches at Chensforde in the Countie of Eſſex, before the Quenes maieſties Iudges, the xxvi. daye of July.

ANNO. 1566,

at the Aſſiſe holden there as then, and one of them put to death for the ſame offence, as their examination declareth more at large.

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GOD whych of hys ſinguler goodneſſe (as the ſage philoſopher Hermes hath plainly diſcribed) to each of his creatures hath added a reaſonable ſoule, which is the chiefe and moſt excellent treaſure that any man can be indued withall: Let vs then conſider gods inexplycable benefits alwaies of his owne free wyll (and not of our deſertes) geuen and beſtowed vpon vs, and ſith that the ſoule of man is of great eſtimation in his fatherly preſence, let vs endeuour our ſelues to walke, that by continuall exercyſe of vertuous and holeſome documēts, I meane not onely by hearing of the ſincere veritie: neither yet by much talkyng of the ſame to heare, and not to bear awaye is altogether friuolous: To babble and prate much of Chriſt and hys goſpell (as though we would be counted ghoſtly goſpellers) & to wante the cheefeſt thing, I meane the frutes of well gouerned conuerſacion, and to be cleane voyde of integritie, and cleaneſſe of lyfe, in my iudgement and as the ſacred ſcripture verifieth, is nothynge but folly: (example) A tree that is altogether barren, and at

the required time destytute of fruyte hauing a trim shewe of leaues, deserueth to be hewed downe and made meete for the fier: so we wantinge fruites required, but hauing plenty of leaues be of lyke effect, and for all the outwarde shewe that we haue, we shall in like case be cut downe & throwen into the fyer prepared for the deuill and his aungelles, from which (gentell reader) God defende vs all, and geue vs suche grace that we maye bencefor the walke in our vocation, that god in al our workes may be vnfeynedly glorified, and by thadmonitiõ of this littel boke learne in such sorte to keepe our soules, by fixed and assured faith in Christ, from the stinking puddle of filthy pollution, then shal we escape that horrible place prepared for the vngodly and wycked liuers, & as profitable seruants be counted apt members to dwell wyth our Sauiour Christ aboue the cloudes in his heuenly kingdome, to the which god for hys mercies sake bring vs all. Amen.

The

The Preface.

My tremblinge hande for feare doth
my dolour doth excede: (quake,
My ioyes decrese to těder teares
my sportes are turnd in dede.
The gredy guifs of grysly griefe,
so gripe my restles harte:
That my poore pen can scantly shewe,
the passions of my smarte.
Drawe nere you patrones with your babes,
come viewe this haples happe:
In flushing fluddes of fominge teares
your tender bewtyes lappe.
Ye matrones milde drawe nere in haste,
this pitsome acte beholde:
Then Nature shall her rufull playnte,
by you her Nimphes vnfolde.
Eche wight in whom the skilfull skyll,
of natures arte is shewn:
Surrender may them selues to me,
this cruell acte to mone.
The heapes of griefe so hugie are,
that sobbes must nedes abounde:
Yea shrilly shrickes to passe the skies,
your voyces shall redounde.
The dolour nowe so doutfull is,
that skante my warbling penne:
Can forth expresse the sence thereof,
vnto the sonnes of men.
Agayne the blubringe teares whych glide,
from my poore pincked eyes:
Besmerde my face that scarce I can,
my inwarde griefes suppryse.
One while I blushe for shame to shewe,
these pageantes worthy blame:
Some other time my thoughtes me let,
these bluddy facters to name.

Thus

Thus as I stay in doubt alas,
my dompes are passinge great:
My clogged toyntes benomd with feare,
haue got Dame sorrowes seat
Her massy mace with direful stroke,
hath stroke my members all:
But these Periphrases I leaue,
and will discourse my thrall.
Which to conceaue each reader wyll,
well way I do not doubt:
Of late in Thencesorde to wne deare friendes,
before the noble route.
Of Iudges iust plast in that seate,
by our moste famous Queene:
Iudgement to giue as iustice leades,
as daily well is seene.
The Sessions there by order kepte,
offenders to correct:
Thre feminine dames attached were,
whom Sathan had infect.
With Belials spirite whose sorcery did,
the simple so molest:
That when they woulde with present death,
they were full sore oppest.
Here after shall succede the actes,
that they them selues haue wrought:
As they them selues confessed haue,
to iudgement being brought.
Which thing when thou haste viewed well,
good Reader do thou praye:
To God the Lorde that he from vs,
woulde witches take away.
But thus I ende hopinge thou wilte,
my trauell well accept:
And iudge the truth when thou haste heardc,
of this the full effect.

Finis Prolog.

An exhortacion to all faithfull men wyllinge them to set Gods feare before their eyes and Sathans practises vtterly to despise annexed to the same, profitable for euery Christian man to reade and to imbrace.

BEhold these acts & scan thē well,
behold their peruers way:
these left ꝑ lord these did his truth
which shold haue ben their stay.
In them such power Sathan had,
that Christ they did refuse:
his precious blud shed thē to saue
to much they did abuse.
Sin death and hell did spreade their flagge,
in them they bare the sway:
His worde was yrkesome to their hartes,
they walked farre astray.
What tender harte woulde god renounce,
who woulde his gospell leaue:
What godly one woulde hate his lorde,
and vnto Sathan cleaue.
What wight woulde gods good benefites,
so lightly nowe esteme:
Which sent his Christ into the worlde,
from hell vs to redeme.
Who by his might did vanquisshe sinne,
and layed Sathan waste:
By whose dere death eternall lyfe,
his flocke shall surely taste.
His loue to vs his creatures did,
in ample wise excede:

When by the paynes of paynefull death,
to saue vs he decreed.
What durst harte or selly breste,
coulde finde Christe to repaye:
With such contempte as did these ymphes,
which here beholde ye may.
What matrones harte woulde hyde the skyll,
of Nature that meke dame:
And toyle by such vngodly artes,
to extinquishe cleane the same.
I meane if God shoulde sende encrease,
and multiply her sede:
Woulde she frequent it to destroy,
by wicked meanes in dede.
I thinke no tender harte coulde finde,
an infantes blonde to spill:
Nor yet no spoused wife I thinke,
her husbande dere woulde kyll
With that by witchcraft witches vse,
all euilles to sequest:
Let such as feare the liuynge God,
their practises detest.
With whoredome in the same I saye,
her force doth plainly showe:
Let euery wight the same abhorre,
and scape infernall wo.
With this arte doth such yll conteyne,
as swearinges manifolde:
Let faithfull hartes forsake the same,
and fixe on Christ their holde.
With by that practise vile dere frendes,
man slaughter put in vre:
Let vs contemne those godles actes,
and leade a life most pure.
With Christ the rocke of lastinge life,
must cleane renounced be:

And

And Sathan as the gouernour,
must haue the dignitie.
what curſed ſtate ſhall they abyde,
which Chriſt their guide refuſe:
And ſtudy ſtill the deuilles minde,
by practiſe ſtill to vſe.
Did Chriſt in vayne beſtowe his bloude,
to ſaue our ſoules from hell:
Did Chriſt in vaine prepare the heauens,
for his elect to dwell.
Not ſo I iudge, why ſhoulde we then,
his lawe and worde contemne:
The ſcripture doth rebellious folke,
euerlaſtingly condemne.
I meane ſuch as his worde deteſt,
his lawe condemneth playne:
To taſte with him whom they do ſerue,
in hell eternall payne.
Such as do in ſinne delighte,
frequenting miſchiefe ſtyll:
Be Sathans owne, for Ieſus Chriſte,
for his deny them wyll.
Sith Chriſt in heauen will them forſake,
which him in earth denye:
Let vs henceforth learne ſo to walke,
his name to magnifye.
Let vs that ſwearers be in dede,
our ſwearinge cleane refrayne:
So ſhall we ſcape the gredy gulphes,
of hell and burninge payne.
Let whoremongers which whoredome vſe,
caſt cleane away the ſame:
And pardon craue, for Chriſt is preſt,
for to forgeue the blame.
Let ſuch men as delight in ſinne,
forſake their ſinfull waies:

And study nowe that all your actes,
may tende the Lorde to prayse.
Let filthy swynishe dronkardes nowe,
abhorred in Gods sight:
Leane of their quaffing in excesse,
in modesty delight.
Then shall Gods armes be opened wide,
vs withyn them to embrace:
And with his saintes in his kingedome,
he will vs surely place.
To whych kingedome for Christes sake,
vouchsafe thy flocke to bringe:
That we as thy electes deare God,
so thee may prayses singe.

Finis. ℣ Iohn Phillips

The examination of them with their confession before Doctor Cole and master Foscue at the same sise verbatum as nere as coulde be gathered, and firste of Elizabeth Frauncis who saide as here foloweth.

FYrst she learned this arte of witchcraft at the age of .xii. yeres of hyr grandmother whose name was mother Eue of Hatfyelde Peuerell diseased.

Item when shee taughte it her, she counseiled her to renounce GOD and his worde, and to geue of her bloudde to Sathan (as she termed it) whyche she delyuered her in the lykenesse of a whyte spotted Catte, and taughte her to feede the

sayde

ſayde Catte with breade and mylke and ſhe dyd ſo, alſo ſhe taughte her to cal it by the name of Sathan and to kepe it in a baſket.

When this mother Eue had geuen her the Cat Sathan, then this Elizabeth deſired firſte of the ſayde Cat (callinge it Sathan) that ſhe might be ryche and to haue goodes, and he promiſed her ſhe ſhoulde, aſkinge her what ſhe would haue, and ſhe ſayde ſhepe (for this Cat ſpake to her as ſhe confeſſed in a ſtraunge holowe voice, (but ſuche as ſhe vnderſtode by vſe) & this Cat forthwith brought ſhepe into her paſture to the nũber of. xviii

blacke

blacke and whyte, whych continued wyth her for a tyme, but in the ende dyd all weare awaye she knewe not howe.

Item when she had gotten these shepe, she desired to haue on Andrew Byles to her husband, which was a man of some welth, and the cat dyd prompse she shold, but that he sayde she must fyrste consent that this Andrew shuld abuse her, and she so did.

And after when this Andrew had thus abused her he would not mary her, wherfore she willed Sathan to waste his goodes, which he forthwith did, and yet not beyng contentid with this, she wild him to touch his body, whych he forthewith dyd whereof he died.

Item that euery tyme that he did any thynge for her, she sayde that he required a drop of bloude, which she gaue him by pryckyng herselfe, sometime in one place & then in an other,

and

and where she pricked her selfe there remayned a red spot, which was styl to be sene.

Item whē this Andrew was dead, she douting her selfe with childe willed sathan to destroye it, and he bad her take a certayne herbe and drinke it whych she did, and destroyed the childe forthwyth.

Item when she desyred an other husbande, he promysed her an other, naminge this Frauncis whom shee nowe hath, but said he is not so rich as the other, willynge her to consent vnto that Frauncis in fornycation which she did, and therof conceaued a daughter that was borne within a quarter of a yere after they were maried.

After they were maryed they liued not so quietly as she desyred, beinge stirred (as she said) to much vnquietnes and moued to swearing and cursinge, wherfore she willed sathan her

Cat

Cat to kyll the childe, beinge aboute the age of half a yere olde and he did so, and when she yet founde not the quietnes that she desyred, she wylled it to lay a lamenes in the leg of thys Frauncis her husbande, and it didin this maner. It came in a mozninge to this Frauncis shoe, lying in it lyke a tode, and when he perceiued it put tinge on his shoe, and had touched it with his fote, he being sodenly amased asked of her what it was, and she bad him kil it, and he was forthwith taken with a lamenes wherof he can not healed.

After all this when shee had kept this Cat, by the space of .xv. or xvi. yeare, and as some saye (though vntruly) beinge wery of it, she came to one mother Waterhouse her neyghbour (a poze woman) when she was going to the oue, and desired her to geue her a cake, & she wold geue her a thing that she should be the better

foz

for so lõg as she liued, & this mother waterhouse gaue her a cake, where vpon she brought her this cat in her apron and taught her as she was instructed before by her grandmother Eue, telling her that she must cal him Sathan and geue him of her bloude and bread and milke as before, and at this examination woulde confesse no more.

¶ Mother waterhouse of Hatfylde peuerell of the age of. lxiiii. yeares being examined the same day confessed as followeth, & the xxix. daye suffered.

First she receyued this cat of this frances wife in ye order as is before sayde, who wild her to cal him sathã, and told her that yf she made muche of him he would do for her whãt she wolde haue him to do.

Then when she had receyued him shee

she (to trye him what he coulde do) wyld hym to kyll a hog of her owne which he dyd, and she gaue him for his labour a chicken, which he fyrste requited of her & a drop of her blod. And thys she gaue him at all times when he dyd any thynge for her, by prickyng her hand or face & puttinge the bloud to hys mouth whyche he sucked, & forthwith wold lye downe in hys pot againe, wherin she kepte him, the spots of all the which pryks are yet to be sene in her skin.

Also she saythe that another tyme being offended with one father Kersye she toke her catte Sathan in her lap and put hym in the wood before her doze, & willed him to kyll three of this father Kersyes hogges, whiche he dyd, and retourning agayne told her so, and she rewarded hym as before, wyth a chicken and a droppe of her bloud, which chicken he eate vp cleane as he didde al the rest, and she

cold fynde remaining neyther bones nor fethers.

Also she confessed that fallyng out with one widdow Gooday she wylled Sathan to drowne her cow and he dyd so, and she rewardid hym as before.

Also she falling out wyth anothyr of her neyboures, she killed her three geese in the same maner.

Item, shee confessed that because she could haue no rest (which she required) she caused sathan to destroye the brewing at that tyme.

Also beyng denyed butter of an other, she caused her to lose the curdes ii. or iii. dayes after.

Item fallinge out with an other of her neybours and his wife, shee wylled sathan to kyll hym with a bluddye flire, whereof he dyed, and she rewarded him as before.

Likewyse shee confessed, that because she lyued somwhat vnquietly

wi

with her husbande she caused sathã to kyll hym, and he did so about. ix. yeres past, syth which tyme she hath lyued a widdow.

Also she said that when she wolde wyl him to do any thinge for her, she wolde say her Pater noster in laten.

Item this mother Waterhouse confessed that shee fyrst turned this Cat into a tode by this meanes, she

kept the cat a great while in woll in a pot, and at length being moued by pouertie to occupie the wol, she prai-

ed in the name of the father, and of the sonne, and of the holy ghost that it wold turne into a tode, and forthwith it was turned into a tode, and so kept it in the pot without woll.

¶ Also she said, that going to Bracksted a lyttle before her apprehentyon, this Sathan willed her to hye her home, for she shulde haue great trouble, and that shee shoulde be eyther hanged or burned shortly, more at this tyme she wolde not confesse.

Ione Waterhouſe, daughter to the mother Waterhouſe, beinge of the age of. xviii. yeres, and examined, cõfeſſeth as foloweth.

FYrſt, that her mother this laſte wynter would haue learned her this arte, but ſhe lerned it not, nether yet the name of the thinge. She ſaith ſhe neuer ſaw it but once in her mothers hand, and that was in the likenes of a tode, and at that time comming in at a ſodeyn when her mother called it oute to worke ſome thynge withall, ſhe herde her to call it Sathan, for ſhee was not

at any tyme truely taught it, nor did neuer exercise it before this time as followeth.

Item she confessed that when her mother was gone to Breakstede, in her absence lacking breade, she went to a gyrle, a neighbours childe, and desired her to geue her a pece of bred and cheese, whiche when she denied and gaue her not, or at the least not so muche as wolde satisfye her, shee goinge home dydde as she had seene her mother doe, callynge Sathan, whiche came to her (as she sayd) she thoughte out of her mothers shewe frome vnder the bedde, in the lykenes of a great dogge, demaundynge

wh

what ſhe wolde haue, wherewith-all ſhe beyng a feard, ſayd ſhe wold haue him to make ſuch a gyll a ferd naminge this gyll, then aſked hee her what ſhe wolde geue hym, and ſhe ſaide a red kocke, then ſayde hee no, but thou ſhalt geue me thy body and ſowle, whereby ſhe beinge ſoore feared, and deſyrous to be rydde of hym, ſayd ſhe wold: And herewith he went to this gyll in the lykeneſ of an euyll fauoured dogge with hoꝛnes on his head, and made her very muche afeard, and dothe yet haunt her, nowe can not theſe witches (as they ſaye) cal hym in agayn, becauſe they dyd not let hym out. And moꝛe (ſayth ſhee) ſhe neuer dydde, but this her doinge was the reuealyng of all the reſt.

FINIS.

Imprynted at London by
Willyam Powell for Wyllyam
Pickeringe dwelling at Sainte
Magnus corner and are there
for to be solde.

Anno 1566. the. 13. August.

The second examination and Confession of mother Agnes Waterhouse & Jone her daughter, vpon her arainement with the questions & answeres of Agnes Browne the childe, on whom the spirite haunteth at this present, deliberately declared before Justice Southcote and master Gerard the quenes attorney, the. xxvii. day of July Anno. 1566. no lesse wonderfull then most true.

¶ The Confession of Agnes Waterhowse the. xxvii. daye of July in Anno. 1566. at Chelmsforde before Justice Southcote and M. Gerard the quenes Atturney.

EYRST being demaunded Whether that shee Were gyltye or not gilty vpon her araynement of the murthe-ringe of a man, she confessed that she Was gilty, and thē vppon the euidence geuen a gaynst her daughter Jone Waterhouse, she sayde that she hadde a White Cat, and Wylled her cat that he shuld destroy many of her neyghbours cattell, and also that

he shoulde kyll a man, and so he dyd, and then after she must go. ii. or. iii. mile from her house, and then she toke thoughte howe to kepe her catte, then she and her catte concluded that he the sayde catte Wolde become a tode, and then she shuld kepe hun in a close house & geue hym mylke, and so he Wolde continue tyll she came home againe, and then being gone forth, her daughter hauing ben at a neyghbours house there by, required of one Agnes Browne, of the age of xii. yeres or more, a peece of breade and cheese, and the sayde Agnes saide that shee had

had none, and that she had not the key of the milkhouse doze, and then the said Jone went home and was angry with the said Agnes broun and she said that she remembred that her mother was wonte to go vp and downe in her house and to call Sathan Sathan, she sayde she wolde proue the like, & then she went vp and downe the house and called Sathan, and then there came a black dogge to her and asked her what she wouldе haue, and then she saide she was afeard and sayd I wold haue thee to make one Agnes browne afrayde, and then he asked

her What she Wold giue him and she saide she Wolde geue hym a red kock, and he said he Wolde haue none of that, and shee asked him What he Wolde haue then, & he sayde he Wold haue her body and soule, and so vpon requeste and feare together she gaue him her body and soule, and then sayde the quenes attur neye, Howe vvylt thou do before god. O my lord, I trust god Wyll haue mercy vpon mee, and then he saide, thou saiste vvell, and then he departed from her, and then she saide that she herde that he made the sayde Agnes Browne a fearde.

The

The said Agnes Brown was then demaunded and called for, and then she came in, and beinge asked What age she was of she sayde she thoughte she was, xii. yeres old, and then the quenes attorney asked her What shee could say, and then she saide that at suche a day naming the daye certayne that shee

was chirning of butter and there came to her a thynge lyke a blacke dogge with a face like an ape, a short taile a cheine and a syluer whystle (to her thinking) about his neck, and a peyre of hornes on his heade, & brought in his mouth the keye of the milkehouse doore, and then my lorde the saide, I was a feard, for he skypped and leaped to and fro, and satte on the toppe of a nettle, and then I asked hym what he wolde haue, and he saide he wolde haue butter, and I said I had none for hym and then he saide he wolde haue some or he went, and then he

dyd

dyd run to put the keye into the locke of the mylkehouse doore, and I ſayde he ſhould haue none, and he ſayde he Wolde haue ſome, and then he opened the doore and Went vppon the ſhelfe, and there vpō a new chese laid downe the key, and being a Whyle Within he came out againe, and locked the doore and ſaid that he had made fayr butter for me, and ſo departed, and then the ſayde ſweet tolde her aunte of it, and then ſhe ſent for the prieſt, and Whē he came he bad her to praye to god, and cal on the name of Jeſus, and ſoo the nexte day my lord he came again

to

to me with the kepe of oure milkehouse doze in his mouthe, and then I saide in the name of Jesus what haste thou there, and then he layed downe the key and sayde that I spake euyll woozdes in speakynge of that name, and then hee departed, and so my aunte toke vp the key for he had kept it from vs. ii dayes and a nyghte, & then we went into the milkehouse and there we did se the print of butter vpon the chese, and then within a fewe daies after hee came againe with a beane pod in his mouth and then the queenes attourney asked what that was, and

so

ſo the other Juſtices decla-
red, and then thee ſayde my
lorde I ſaide in the name of
Jeſus What haſt thou there
and ſo then he laid it doWne
and ſaide I ſpake euil Wor-
des and departed and came
agayne by & by With a pece
of breade in his mouth, and
I aſked hym What he Wold
haue and he ſayde butter it
Was that he Wolde haue, &
ſo he departed, and my lord
I dyd not ſe hym noo more
tyll Wenſeday laſte, Whiche
Was the. xxiiii. day of July
Why ſaid the quenes attur-
ney Was he With the on We-
ſeday laſt, ye ſhe ſaid, What
did he then to thee ſayde he,

my

my lorde saide shee he came with a knyfe in his mouthe and asked me if I were not dead and I said no I thanked god, and then hee sayde if I wolde not dye that hee wold thrust his knife to my harte, but he wold make me to dye, and then I sayde in the name of Iesus lay down thy knyfe, and hee sayde he wolde not departe from his sweete dames knyfe as yet, & then I asked of hym who was his dame, and then he nodded & wagged his head to your house mother Waterhouse, then the quenes attourneye asked of the sayde Agnes Waterhouse what

she saide to it, then she demā ded What maner knife that it was, and Agnes Browne said it was a daggar knife, there thou liest saide Agnes Waterhouse, Why quod the quenes atturney, mary my lord (quod she) she saith it is a daggar knif, and I haue none suche in my house, but a greate knyfe, and therein she lieth, yea yea, my lorde, quoth Jone Waterhouse she lieth in that she saith that it hadde a face like an ape, for this that came to mee Was like a dogge, Well sayde the quenes attourney Well, can you make it come before vs nowe, if ye can We Will dys-

patche

patche you out of prison by and by, no faith said Agnes Waterhouse I can not, for in faith if I had let hym go as my daughter did I could make hym come by and by, but now I haue no more power ouer him, then said the queenes atturnepe, Agnes Waterhouse When dyd thye Cat suck of thy bloud neuer saide she, no saide hee, let me se, and then the iayler lifted vp her kercher on her heade and there was diuerse spottes in her face & one on her nose, then sayde the quenes atturney, in good faith Agnes When dydde he sucke of thy bloud laste, by my fayth my

my lorde sayde she, not this
fortnyght, and so the
mirye went toge-
ther for that
matter.

Imprynted at London by
Willyam Powell for Wyllyam
Pickeringe dwelling at Saincte
Magnus corner and are there
for to be solde.

Anno 1566. the. 13. Augu.

¶ The ende and laſt confeſſion of mother Waterhouſe at her death, whiche was the xxix. daye of July.

Anno. 1566.

WHyle (beinge redi prepared to receiue her death) ſhe confeſſed earneſtly that ſhee had bene a wytche and vſed ſuche execrable ſorſerye the ſpace of. xv. yeres, and had don many abhominable dede, the which ſhe repẽted earneſtely & vnfaynedly, and deſyred almyghty God forgeuenes in that ſhe had abuſed hys moſt holy name by

her deuylliſhe practyſes, and truſted to be ſaued by his moſt vnſpeakeable mercy. And being demaunded of the by ſtanders, ſhee confeſſed that ſhee ſent her ſathan to one Wardol, a neibour of hers, beinge a tayler (with whō ſhe was offended) to hurte and deſtroy him & his goodes. And this

her Sathan went therabout for to haue done her wyll, but in the ende he returned to her agayne, and was not able to do this myſchiefe, ſhe aſked the cauſe, and he aunſwered becauſe the ſaid Wardol was ſo ſtrong in fayth that he hadde no power to hurt hym, yet ſhe ſent hym dyuerſe and ſundry time (but all in vayne) to

haue

haue miſcheuid hym. And being demaunded whether ſhe was accuſtomed to go to church to the common prayer or deuine ſeruice, ſhe ſaide yea & being required what ſhe dyd there ſhe ſaide ſhe did as other women do, and prayed right hartely there, and when ſhe was demanded what prayer ſhe ſaide, ſhe aunſwered the Lordes prayer, the Aue Maria, and the beleſe, & then they demaunded whether in laten or in englyſhe, and ſhee ſayde in laten, and they demaunded why ſhe ſaide it not in englyſhe but in laten, ſeing that it was ſet out by publike auctheritie and according to goddes worde that all men ſhoulde pray in the englyſhe & mother toung that they beſt vnderſtande, and ſhee ſayde that ſathan wolde at no tyme ſuffer her to ſay it in englyſhe, but at all tymes in laten: for theſe and many other offences whiche ſhee hathe commytted, done and confeſſed ſhee

bewayled

The last ende

bewayled, repented, and asked mer-
cy of God, and all the worlde for-
gyuenes, and thus she yel-
ded vp her sowle, tru-
sting to be in ioye
with Christe
her sauiour, whiche dearely had
bought her with his most
precious bloudde.
Amen.

Imprynted at London by
Willyam Powell for Wyllyam
Pickeringe dwelling at Sainte
Magnus corner and are there
for to be soulde.

Anno 1566. the. 23. August.

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